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THE
WORKS
OF

DR. JOHN EACHARD,
Late Master of CATHARINE-HALL,
CAMBRIDGE.
IN THREE VOLUMES.

CONSISTING OF
The GROUNDS and OCCASIONS
OF
The CONTEMPT of the CLERGY:
His DIALOGUES on the WRITINGS
OF

MR. H O B B S,
AND OTHER TRACTS.
A NEW EDITION,
With a SECOND DIALOGUE on the Writings of
MR. HOBBS,
Not printed in any former EDITION;

AND
Some ACCOUNT of the
LIFE AND WRITINGS
OF THE AUTHOR.

L O N D O N:
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Garden.

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IN THREE VOLUMES
CAMBRIDGE
Late Master of Catharine Hall
DR. JOHN BACHARD



Some ACCOUNT of the
LIFE AND WRITINGS
OF
Dr. JOHN EACHARD.

THE lives of learned men, and especially philosophers and divines, are generally spent in the shade of obscurity ; amongst books and manuscripts, in schools and colleges ; amongst men unacquainted with the intrigues of courtiers and schemes of statesmen ; amongst such as are strangers to all the noise and parade of the military, and the tumult and bustle of the busy and commercial part

of the world: the sole ambition of studious men is, generally at least, to make literary conquests, and to extend the boundaries of science.

From a life thus private and inactive, no materials can be obtained to amuse the common readers of biography, who require actions more splendid and vigorous, and occurrences more varied and striking. They can find little or no entertainment in such narratives as rarely contain more than accounts of learned controversies acutely managed, or of clerical duties faithfully discharged.

All that we can gather relating to the life of Dr. John Eachard, may be comprized in a very narrow compass.

He was born of a good family in the county of Suffolk. After being instructed in the first elements of learning

ing at a grammar-school, he was sent to Catharine-hall, in the university of Cambridge, where he was admitted May 10, 1653; and was elected Fellow, July 9, 1658. He took the degree of Batchelor of Arts 1656, and that of Master in 1660.

In 1670, he published his celebrated work, called, 'The Grounds and Occasion of the Contempt of the Clergy and Religion enquired into.' It was attacked by an anonymous writer, the following year, in 'An Answer to a Letter of Enquiry into the Grounds,' &c. And by Barnabas Oley and several others, and amongst the rest the famous Dr. John Owen, in a preface to some sermons of W. Bridge.*

Eachard replied to the first, in 'Some Observations upon an Answer to his

* Formerly of Emanuel-college Cambridge.

Enquiry ;' and in a few letters printed at the end of his book, intituled, ' Mr. Hobbs's State of Nature considered, in a Dialogue between Philautus and Timothy,' he took notice of the rest of his opponents, whom he treats with less ceremony than his first answerer, though he does not consider him as a person of great importance, or as a fair and candid enemy.

Soon after our author published a *second dialogue between Philautus and Timothy ; called, ' Some Opinions of Mr. Hobbs's considered.' †

In this as well as the former dialogue, he has employed all the powers

* This second dialogue was never published in any edition of the author's works, the last of which was the twelfth.

† Dedicated to archbishop Sheldon, May 20, 1673.

of his wit to expose the false reasoning and specious sophistry of the philosopher of Malmesbury. And surely the gravest reader cannot help being highly diverted with the happy strokes of fine humour and keen raillery, with which he has attacked, and entirely confuted the absurd and dogmatical lectures of this inveterate enemy of true religion and sound morals. All the serious and systematical books, written by the most eminent and learned of our divines, could never have rendered the philosophy of Hobbs so contemptible as the incomparable dialogues of Echard, which contain the most judicious arguments, united with the most spirited satire, and the liveliest mirth.

Upon the decease of Dr. John Lightfoot 1675, John Eachard was chosen in his room, Master of Catharine-hall;

and in the year following, he was created Doctor of Divinity, by a royal mandate.

It cannot be doubted, but that Eachard, who was master of such admirable wit and fine fancy, united to a very competent share of learning, with a temper equally chearful and benevolent, must have been a most agreeable companion and a welcome guest, wherever he went : yet that grave antiquary Antony Wood, in some part of his Diary, insinuates, that one of the greatest prelates of that age, Archbishop Sheldon, preferred the pleasure of his society to the enjoyment of our author's chearful and spirited conversation. Take the story in his own words.

“ Sunday Sir Leol. Jenkyns, took
“ with him in the morning, over the
“ water

“ water to Lambeth, A. Wood; and af-
 “ ter prayers, he conducted him up to
 “ the dining-place room, where Arch-
 “ bishop Sheldon received him, and
 “ gave him his blessing. There then
 “ dined among the company, John
 “ Eachard, the author of the ‘ Con-
 “ tempt of the Clergy,’ who sat at the
 “ lower end of the table, between
 “ the Archbishop’s two chaplains,
 “ Sam. Parker, and Tho. Tomp-
 “ kins, being the first time the said
 “ Eachard was introduced unto the said
 “ archbishop’s company. After din-
 “ ner the said Archbishop went into
 “ his withdrawing-room, and Eachard,
 “ with the chaplains and Ralph Snow,
 “ to their lodgings to drink and
 “ smoak. Sir Leol. Jenkyns, took
 “ then A. Wood by the hand, and
 “ conducted him into the withdraw-
 “ ing-room to the Archbishop.”

From this invidious narrative of the vain and conceited A. Wood, the very learned and reverend commentator of Pope's works has been induced to charge Archbishop Sheldon with want of discernment and taste; and to represent him as a man, who could prefer the society of the dullest fellow in the universe to that of one eminently distinguished for his vivacity and wit. With submission to so great a writer, I must beg leave to say, that it is not difficult to make such observations, nor very easy to support them.

From the Diary itself, we may reasonably suppose that the Archbishop, who was a friend and patron of the university of Oxford, might think himself under a necessity to pay a little compliment to the man who was employed in writing the history of that learned society, and to encourage him in the prosecution of the undertaking; and surely some marks of civility were due
to

to a writer, who, by indefatigable industry, had almost accomplished a very laborious, as well as useful work. It is very evident, that this prelate was a firm friend to our author, and as far as I can guess from his own words, a bountiful Mecænas to him: nay, in the dedication of his first dialogue, he produces his Grace as a strong instance of the great and noble qualities inherent in human nature, in opposition to the philosopher Hobbs, who endeavours to degrade her noblest works: such a man then as Sheldon, who was universally acknowledged to be a most generous and munificent patron of learning; who was a statesman, a courtier and an accomplished gentleman, certainly knew how to distinguish between the dull, though useful qualities of an Antony Wood, and the brighter talents of a John Eachard.

It may not perhaps be unenter-
taining to the reader, to give some
account of an old custom, which gave
rise to Dr. Warburton's reflection.

It was a practice, I suppose, from
time immemorial, when any guests
dined at Lambeth, for the Archbishop,
when dinner was over, and after
drinking two or three loyal toasts, to
invite some part of the company into
a withdrawing-chamber. The rest
went up with the chaplains into their
own room, situated in the highest
tower of the palace, where they amused
themselves with a pipe of tobacco, as
honest Wood says, and a sober glass
till the bell invited the family to
prayers.

In Archbishop Potter's time, I am
told, this old custom received some
small alteration: after the usual toasts,
that prelate invited such of the com-
pany

pany as chose it, to drink coffee in another room, and immediately withdrew.

At length Archbishop Secker made a very considerable alteration in the etiquette of the palace of Lambeth, so far at least as regards the matter in question. He broke through the strange and unpolite practice of distinguishing one guest from another. He laid aside the austerity of the high sacerdotal character, as unfit for festivity, and conversed at his table with the ease and freedom of a private gentleman. His constant method of entertaining his guests, was such as became the Primate of all England, who ought to be at once a pattern of hospitality, and an example of sobriety. His meals were chearful, and always seasoned with discourse equally agreeable and instructive to all who were invited. When the hour of parting
ar-

arrived, all the company went away together.

Dr. Eachard died in 1697, and was succeeded in the Mastership of Catharine-hall, by Sir William Dawes.

Eachard's works, we have reason to believe, were for a long time, the favourite companion both of divines and laymen. Swift speaks of them with respect. He seems indeed to have read our author with attention, and to have greatly profited by him. An ingenious gentleman assured me, that some outlines of the Tale of a Tub, might be traced in the writings of Eachard. This I am afraid is going too far. Certain it is, that this writer was endowed with a very large share of wit, which he employed to the best and noblest purposes, to the defence of religion and morality when attacked by a philosopher, who laid claim to the

the reputation of a great scholar, and a profound mathematician.. Eachard had besides a vein of humour peculiar to himself, much useful learning, a strong manner of reasoning, without the appearance of it, and above all an uncommon skill in turning an adversary into ridicule; in which no writer has since exceeded, nor perhaps equalled him. Let us not forget too, that he possessed an inexhaustible fund of good-nature, with the most easy and laughing pleasantry: qualities, which the haughty and splenetic Swift could never enjoy.

The celebrated Dean of St. Patrick turns his pen too frequently into a scalping-knife, and makes his wit the executioner to his ill-nature. Not content to overcome his antagonist by the strength of his abilities and the force of his argument, Swift treats him, as if he were not only the dullest

lest, but the vilest of mankind. It is not enough for him to conquer, unless he tramples too upon his enemy : he frequently selects the most opprobrious terms and shocking expressions he can find in the English language ; and throws them about at random on persons in the most exalted, as well as the lowest stations : on princes and stock-jobbers ; chancellors and printers ; dutchesses and coiners ; statesmen and news-writers ; bishops and usurers ; fine ladies and lewd rakes.

Eachard contents himself with hunting down the argument of his opponent, and rarely meddles with the man : he thinks it sufficient, if he can prove him a dull and affected, a foppish and pedantic, an ignorant and a foolish reasoner. He wishes not to render him hateful to the populace, or obnoxious to the government. He laughs in his antagonist's face at the
very

very time he difarms him ; then helps him to his fword again, and humourouſly rallies him for not knowing how to uſe it. In ſhort Eachard's diſcuſſion of an argument or confutation of a book diveſted of that ſeverity and acrimony, with which theological diſputes are too often maintained, reſembles a feaſt, where eaſy wit, ſprightly humour, good-nature and good ſenſe form the moſt agreeable part of the entertainment.

The inſcription on Dr. Echard's tomb, will ſhew his character in a new light. A wit is ſuppoſed by ſome people to be a worſe member of ſociety in proportion to the ſhare he poſſeſſes of that dangerous quality, which as often excites our hatred as our admiration. This amiable man was as reſpectable for the benevolence of his mind, as the extent of his capacity. He executed the truſt reſoſed in him of Maſter

left, but the vilest of mankind. It is not enough for him to conquer, unless he tramples too upon his enemy : he frequently selects the most opprobrious terms and shocking expressions he can find in the English language ; and throws them about at random on persons in the most exalted, as well as the lowest stations : on princes and stock-jobbers ; chancellors and printers ; dutchesses and coiners ; statesmen and news-writers ; bishops and usurers ; fine ladies and lewd rakes.

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very time he disarms him ; then helps him to his sword again, and humourously rallies him for not knowing how to use it. In short Eachard's discussion of an argument or confutation of a book divested of that severity and acrimony, with which theological disputes are too often maintained, resembles a feast, where easy wit, sprightly humour, good-nature and good sense form the most agreeable part of the entertainment.

The inscription on Dr. Echard's tomb, will shew his character in a new light. A wit is supposed by some people to be a worse member of society in proportion to the share he possesses of that dangerous quality, which as often excites our hatred as our admiration. This amiable man was as respectable for the benevolence of his mind, as the extent of his capacity. He executed the trust reposed in him of Master

ter of his college, with the utmost care and fidelity, to the general satisfaction of the Fellows, and with the approbation of the whole university. He was extremely anxious to rebuild the greatest part, if not the whole of Catharine-hall, which had fallen into decay: but unhappily for the college, he died before he could accomplish his generous design. However, he lived long enough to give that beautiful front, which the inscription so justly celebrates: and this he effected by the most painful assiduity in procuring liberal contributions from his learned friends, and considerable largesses from his rich acquaintance, who could not resist the power of his persuasive eloquence; and lastly, by bestowing the little all he was master of.

He lies buried in the chapel of Catharine-hall: over his tomb is the following inscription which will be a last-

lasting monument of Dr. Eachard's worth, and of the gratitude of the learned society to which he belonged.

Tibi habeas, Catherina, hoc mortale depositum

Et in penetralibus tuis requiescere finas

Viri vere magni

Tenues hæc exuvias :

Si quæras cujæ sint, vix lapides tacere poterunt

Fundatorem suum

Johannem Eachard S. T. P.

Academiæ Cantabrigiæ bis Pro-Cancellarium,

Hujus aulæ custodem vigilantissimum,

De utraque optime meritum.

Videsne lector, novam hæc collegij faciem

Quam pulchra ex ruinis assurgit !

Totum hoc musarum non indecorum domicilium,

Secundus hujus Romæ Romulus,

Possset vocare suum.

Huic operi intentus, liberalitate partim sua

Illaque maxima, (cum pauperis instar viduæ

In hoc Gazophylacium totum suum conjecisset.)

Partim alienâ, quam vel amicitia inter doctiores

Vel suadela (quâ plurimum pollebat)

Inter divitiores unde quaque acciverat,

Huc usque restauravit collegium.

Et si diutius fata pepercissent

Antiqua Ædificia diruendo,

Nova extruendo,

Nullum non movendo lapidem,

(Quæ erat optimi hominis indefessa industria,)

Quod

Quod sordidum, ruinosum
 Et vix collegij nomine indigitandum
 Invenerat,
 Elegans, magnificum
 Et ab omni parte perfectum
 Reliquisset.
 Obijt Julij 7mo 1697.
 Ætatis LXI.

N. B. The greatest part of the historical facts in this narrative are taken from the account of Dr. Eachard's life, in the General Dictionary. The reverend Mr. Farmer of Emanuel-college, has enabled the editor to correct some mistakes, and supply some deficiencies of that work.—The reader is likewise obliged to him for the elegant inscription on the tomb of Dr. Eachard.

T. D.

P O S T-

P O S T S C R I P T.

AFTER I had finished what I had to say, concerning the life and writings of Dr. Eachard, a gentleman of the greatest eminence in the learned world acquainted me that Mr. Dryden in his life of Lucian, prefixed to the translation of his works, had bestowed a very great, as well as just encomium on our author's Dialogues against Hobbs.

I read the passage in question with great pleasure. Nothing could afford me more satisfaction, than to find my opinion of these Dialogues confirmed by the testimony of so distinguished a writer, and so consummate a judge as Mr. Dryden. He very happily com-

compares Eachard's manner of attacking the Philosopher, to the skill of a complete fencer, who, by his nimble passes, runs his sword into his enemy's body, before he has time to make his defence. The Scots have a proverbial expression still more applicable to the fly raillery and quick wit of Hobb's merry antagonist :

“ He cuts your leg Sir, without touching your stocking.”

In transcribing what Mr. Dryden has said of Dr. Eachard, I shall make the reader some amends for troubling him with so many trite observations of my own.

“ The way which Lucian chose of
 “ delivering these profitable and plea-
 “ sing truths, was that of Dialogue.
 “ A choice worthy of the author, hap-
 “ pily followed by Erasmus, and Fon-
 “ tenelle

“ tenelle particularly, to whom I
 “ may justly add a triumvir of our
 “ own, the reverend, ingenious and
 “ learned Dr. Eachard, who by using
 “ the same method, and the same in-
 “ gredients of raillery and reason, has
 “ more baffled the philosopher of
 “ Malmſbury, than those who af-
 “ faulted him with blunt heavy argu-
 “ ments drawn from orthodox divi-
 “ nity: for Hobbs foresaw where
 “ those strokes would fall, and leapt
 “ aside before they could descend; but
 “ he could not avoid those nimble
 “ passes, which were made on him,
 “ by a wit more active than his own,
 “ and which were within his body be-
 “ fore he could provide for his de-
 “ fence.” Dryden’s life of Lucian, p.

tenelle particularly to whom I
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own, the reverend, ingenious and
learned Dr. Richard, who by using
the same method, and the same in-
gredients of ratiociny and reason, has
more baffled the philosopher of
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lured him with blunt heavy argu-
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those strokes would, and least
aside before they descend; but
he could not avoid those nimble
pallies, which were made, on him,
by a wit more active than his own,
and which were within his body be-
fore he could provide for his de-
fence." Dryden's life of Lucian, p.



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